THE

DEATH OF CAIN,

IN FIVE BOOKS;

AFTER THE MANNER OF

THE DEATH OF ABEL,

BY A LADY.

—TO WING THE IMAGINATION TO REALMS
OF LIGHT. MILTON.

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ADVERTISEMENT.

AS many perſons of erudition and ſound moral parts, have regretted the unfiniſhed ſtate of that much admired work of Mr. Geſſner's, the Death of Abel, having, as they conceived, only given the firſt part of the tragedy—for the innocents that are recorded as the ſlain of dramatic poets, may ſenſibly affect us and excite our pity, but the puniſhment of the guilty authors of their reſpective cataſtrophies afford us more ſolid pleaſure and ſecret ſatisfaction, at the ſame time work in a forcible

manner on our intellects, by adding the benefits of demonstrative precepts from absolute facts, which have been illustrated by examples.

Therefore, under the consideration of the unfinished state of Mr. Gessner's Epic Poem, I have ventured to launch forth into the field of the sacred records; and shall endeavour, by the following narration, to complete the structure of the illustrious foreigner.

PREFACE.

PREFACE.

THE attempt to follow the celebrated author of the Death of Abel, in the footſteps of his enchanting muſe, may be deemed an unpardonable arrogance in a woman; yet, ſhould ſhe fail in the attempt, ſhe accounts her labour not loſt, if any of her tints reſemble the beauties of the original, or firſt part of the fall of man, namely, the Celebration of Abel's Death; for to the ſecond part of the tragic tale is this narrative in heroics dedicated, and in all its parts is faſhioned to the modulation of the much

much admired ſymmetry of the plaintive Swiſs projector*, whoſe harmonious numbers agreeably entertain and ſmoothly ſtrike the ear with a pleaſing ſimphony, without confining the voice to artificial halts, and unneceſſary ſtops, as moſt of our modern verſifiers teem with when they aſcend to the lofty battlements and high-ſounding towers of the immortal Milton, whereby we oft perceive many to tumble down amongſt the ruins of the ſlain bombaſtic poetaſters!—Such dangers are avoided in the following Epic Proſaic Poem; for with-

* Mr. Geſſner was a native of Zurich, in Switzerland.

out

out limiting to meaſured numbers, the ſtile ſtands corrected with the orthography, as well as the grammatical tranſpoſition of tropes and figures, ſo as to raiſe the ideas to the ſublimity of the exalted ſubject by a ſong of poetic proſe; which, to admirers of the beauties of our language, muſt of all modes be the moſt agreeable, as ſoftneſs and tender ſcenes of deep and affecting parts are preſerved, and neither the chaſtity of the ear or the imagination are offended.

If the following work ſhould be cenſured by the giddy, malignant, or prejudiced, the author ſhall find herſelf

herſelf in no wiſe affected by diſquiet through their aſperſions.

But ſhould the diſcerning few and liberal-minded judicious readers afford her a ſingle word of commendation in the celebrity of her ſecond part of the fall of man, then are her wiſhes crowned with ſucceſs, and her ſole aim accompliſhed.

THE

TO THE RIGHT HONOURABLE LADY

VISCOUNTESS DUNCANNON.

MY LADY,

I BEG leave to prefix your ladyſhip's name to this book, as my patroneſs, humbly conceiving that the work will merit the ſanction of your ladyſhip's approbation, as all my efforts have been exerted on the occaſion to form a model by which fallen man might find a ſafe return to the preſence of a juſt offended God, by a reformation from his evil paths, and a right underſtanding of regeneration, by a cloſe adherence to truth, the only ſource of a good conſcience: Under theſe conſiderations I hope

your

your ladyſhip will, with your wonted goodneſs, pardon every other defect with which the preſent ſtatement may abound, by placing the account to the imperfection of human nature.

It is with heart-felt ſatisfaction I uſher this Epic Proſaic Poem, under the auſpices of ſo great a perſonage as your ladyſhip, whoſe juſt claims are patriotic virtues, charity and unſullied fame, ſo that neither ſpot nor blemiſh can be ſaid to tarniſh the moſt diſtant outline of the illuſtrious portrait.

It would add little to the merit and intrinſic worth of ineſtimable value already ſtampt on your ladyſhip by the numerous liſt of perſons who have received your bounty, for me to enumerate the facts that are already known to this, the moſt enlightened

lightened nation on the face of the earth.

To pourtray the glorious actions of Britiſh and Iriſh philanthropy, would ſwell beyond the compaſs of many volumes; ſuffice it therefore to ſay, that the eyes of Europe, as well as the tranſatlantic ſons of freedom, are placed on the humane and truly exalted diſpoſitions and active principles of the inhabitants of theſe united iſlands; to imitate thoſe patterns of patriotiſm, may that Being, whoſe reſidence is in the higheſt Heaven, continue to ſuccour, ſupport, and maintain thoſe that ſeek it.

That many happy years of health, tranquillity of mind, and public eſtimation, may your ladyſhip enjoy, that the nation may be honoured with ſuch an elevated pattern of

every

every virtue, is the ſincere and hearty prayer of,

My lady,

Your ladyſhip's moſt devoted, faithful, and obedient humble ſervant,

THE AUTHOR.

Dec. 1ſt, 1789.

ERRATA.

Page 74, line 3, for *warily* read *unwarily*.
— 118, line 19, for *claſs'd* read *claſh'd*.

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THE DEATH OF CAIN.

BOOK I.

"RISE towering muſe on eagles' wings ſublime!" be thine the taſk to celebrate him who in his fury ſacrific'd his brother — and mingled his blood with the duſt of the earth;— the firſt born of men—the gift of the Supreme — the mark'd of God — the deluded of the malignant enemy of our race—even Cain!—'tis him my enthuſiaſtic muſe would ſing, and for

which purpoſe I her invoke.—Let the divine tranſport, ye celeſtial powers, be ſhed on him who in poetic numbers penetrates the region of poſſibilities, to cull thoſe flowers that in marvellous ſort captivate the underſtanding—or in ſublime beauty ſhould enchant the coyneſs of reaſon. Be Wiſdom the guide to aſſort thoſe grand materials of the ſtructure—that by judicious arrangement may conſtruct the whole in harmonious agrémens. Let the winged imagination take its flight and explore the heights of Heaven—or the depths of Hell—yet Prudence ſhall direct her ſteps.—Be preſent, O thou celeſtial director! let nothing receive a laſting impreſſion without thy approbation—'tis thee, benign virtue, I aſk to aid my plan—'tis thy ſentiments only that can win

upon

upon the heart of underſtanding; 'tis to thee the wife will only yield;—thy guidance is ſecurity, and thy approbation the will of the Moſt High. Fain would I call the beautiful ſymmetry of unclad Truth—were it not partly beyond the ſyſtem of my plan—for miſts and darkneſs lie enfolded on my theme—which probability and elevation of ideas can only preſent to view. I only conſecrate to an univerſal admitted fall of the firſt-born of men, the occaſion of my deeply melancholy ſong:—ſacred Religion, with her pure rites, I muſt omit—and only offer in her ſtead the innocence of Adoration, that celeſtial heart that in our ſublunary world is but known by name;—'twas ſhe that gave the precepts to fair Religion, who was long unknown after the period of

my theme. O may the ſublimity of my topic animate my lays to imitate the ſtrains of the divine GESSNER,—whoſe conceptive ſcopes ſtand unrivalled as they meaſure unlimited! May the noble ſubject of reſtoring fallen man to the mercies of his Creator, find a refuge amongſt men.

'Twas now the ſolemn hour of night, when chimerical operations work upon the fancies of mortal men, deluſively to entrap the guarding ſenſes; the midnight cock had thrice eſſayed to wind his ſhrill pipe, but as oft wanted the ſonorous ſound of uttering voice; the melancholy bird of dark retreat, the owl, had with an affrighted ſcreech returned to her haunt; the wolves, tigers, lions, and all the fierce inhabitants of the

the foreſt, were prowling through the gloomy ſhades of wooded copſe to find proviſion amongſt the phytivorous or inſectivorous brood of ſleeping creatures; in this diſmal hour of awful darkneſs, the devouring animals ſhrunk into their retreats; the pale lamp of the moon ſeem'd to be ſuddenly extinguiſhed; the murmuring brooks forgot their ſounding falls, and in ſilence trickled through their furried paths:—all nature ſeem'd now enwrapt in ſolemn ſilence—not a breeze diſturbed the leafy arbours of the groves—and deep Melancholy only had domain at this ſable hour of ſadneſs;—the twinkling of the nocturnal ſtar was now ſo faint as only to give direction towards the eaſt—when Cain, and his faithful ſpouſe, accompanied by their little ones, jour-

ney'd, " through the deſart regions, " where had never been imprinted the " foot of man."—

Behold the fugitives of Sin—the votaries of oppreſſing ſorrow!—directed only by the glimmering of a ſtar—a faint reſemblance of light. The moſt wretched of beings deliberately following the footſteeps of his affectionate wife and tender offspring; whilſt they eſcaped the hooks of thorny furze, the ſon of Guilt and Shame, with frightful hauntings of terror, horror, and wild diſmay, was torn of every extending branch of thorny ſubſtance, ſo that with a ſmarting generally diffus'd o'er his wretched perſon, he felt exquiſite pain. Anon the vivid flaſh of forked lightnings blaz'd along the horizon; the loud

loud and awful clap of deafening thunder roll'd o'er their heads; the darken'd ſkies ſeem'd to ope in twain to emit a fulphurous and loathſome ſtench!—but hear, you ſons of men, the diviſion made between the innocent and the guilty; 'twas Cain alone that ſaw the dreadful face of the heavens, or heard the horrible craſh!—to Mahala, Eliel, and Joſiah, (the wife, and children of the deſpairing and forlorn fratricide,) the moon ſeem'd only under clouds, and no other interruption ſeem'd to be given to their journeying onward.

Hail innocence! thou ſpotleſs garment of celeſtial purity;—'tis from thee alone we reap the fruits of ſolace in the approvings of a ſerene conſcience;—for of all the rufflings of a wearied ſpi-

rit under the frowns of an evil world, none can diſturb the peace and tranquil ſtate of the interior, or ſpiritual part of man, unleſs guilt has occupied the ſeat of innocence.

To Cain, whoſe mind was as Etna's incindered gulph, fill'd with dreadful furnaces of floating lava, every idea was of chaotic irregularity — frightful inundations and horrible cataracts flooded in upon his imagination;—and in a hoarſe lamentable voice he cried—whither am I ſtraying?—alas! to fly from the preſence of a juſt offended God—and from woeful and afflicted parents, is but a light of that deceit which implanted the odious paſſion of envy in my breaſt, and has wrought all this never-dying ſorrow within my ſoul!

—burſt

—burſt your horrible ethereal exhalations, you rolling globes of fire, and let your inſtantaneous cruſh ſink me into annihilation;—for ſurely the Eternal has loaded me beyond the burden of a fallen creature! Am I the firſt who tranſgreſs'd thy laws? Surely I'm not. Yet behold thoſe on whom thy ſentence is paſs'd—alive—calm, and under the influence of pleaſure, until my curs'd fall brought untaſted bitterneſs into their cup!—oh can the rebel legions who've forfeited the joys of eternal bliſs, ſhare a keener hell than that within my breaſt?—No— they cannot! I am curs'd of God—abhor'd by angels—and hated of men! my breaſt the ſeat of gnawing remorſe and never-dying pangs of a miſerably tormented conſcience:—I'd fly, but what avails my

flight? can I fly from a wounded ſpirit? —I'm confident I cannot. Oh wretched man that I am—who ſhall deliver me from this body of guilt? On ſo ſaying he threw himſelf into a cloſe thicket of prickly brambles—the noiſe whereof gave occaſion to Mahala to turn her eyes around, and miſſing her huſband, ſcream'd aloud, and laying down her infant care—ran back ſeveral paces beyond the tuft wherein the wretched ſon of Miſery was envelop'd. For ſome minutes the frantic wife of Cain ſought her huſband; and in a voice of lamentation exclaim'd—alas! my beloved partner, whither art thou fled—I pray thee conſider thy afflicted wife who hath left a retreat of ſafety and certain refuge, to ſhare thy hardſhips in exploring regions of unknown uſage?

—her

—her wandering ſteps directed her to the ſpot where her mangled huſband lay, who in ſad ſighs, and groans of anguiſh, gave her notice of his excruciating pain of body as well as of mind. With eager ſteps and trembling hands ſhe drew forth the wretched man of ſorrows. O my deareſt ſpouſe, ſhe cried—how could'ſt thou thus torment thyſelf and me!—my love—my life—my diſtreſs is beyond all words! yet could'ſt thou love me—nay, if thou hat'ſt me not, I am content.—O Cain! my belov'd partner, why ſhould'ſt thou thus provoke the wrath of heaven to cruſh us beneath its lofty arch? thou art well vers'd in the ſcience of wiſdom, ſhould thy inclinations bend to her direction:—ah my huſband! haſte from hence to yonder flow'ry turf whereon I

ſat

ſat my two younger female infants—the elder of our care are gone perhaps beyond the limits of our ſearch—alas! my dear, my heart doth ſhrink beyond its uſual motions of terrific dread—methinks I hear the voice of my youngeſt infant's cries within my ear. Oh! my huſband, how palid are thy cheeks thro' the loſs of blood!—thy footſteps ſeem filled with purple liquid: alas! I feel thy weight more ponderous than a lively pulſation requires—what means thy ſhort ſighs of catching the vital air? O juſt heavens!—my huſband!—he dies! good God!—dead!—oh!——

The wretched firſt-born of men now lifeleſs fell upon the earth, nor could all the ſtrength of Mahala break his fall.

The

The wife of Cain, in ſad diſmay, now ſwoon'd away upon the body of her ſpouſe;—nor did either awake until the meſſenger of the eternal power touched them with his celeſtial wand:—ariſe, ſaid he—thou daughter of duſt! I accoſt thee firſt; be it thy care to ſooth the malign ſtubbornneſs of thy huſband—be a guard to watch o'er his errors—be ready in reproof—but withal be temperate and mild—thy troubles are not a few—thy days will be many nevertheleſs—be ſatisfied—reſignation to the will of heaven is of thee particularly required;—ſtrange will be the occurrences of thy time—but a period remote will give thee conſolation, and an ample reward for all thy pains.

To thee, O man of pollution, the dread

dread ſovereign of the univerſe reſerves a portion which I am not commiſſioned at this period to reveal—but ſo far I will direct thee, that from thy partner ſhalt thou receive inſtructions for thy government. Thy days will not be numerous—nor thy time in an earthly pilgrimage abounding with peace, joy, or happineſs: thou art a murderer upon the face of the earth, and as ſuch an one ſhalt thou be puniſhed. Thy cares ſhall be many; thy expectations ſhall be baulk'd; grief ſhall not depart from thy brow; and in ſorrow ſhalt thou eat thy bread; and the moſt acute bitterneſs ſhall be mingled with thy drink;—guard off thine enemy; thy viſions of ſleep ſhall direct thee by wiſe interpretation and careful application. Thou art chaſed out from the ſociety of men,

men, and from the preſence of the Almighty—yet know, O thou ſon of duſt and aſhes! that in the Omnipotent is thy ſtrength, and in him alone thou liv'ſt, mov'ſt, and hath thy being.—Be exact in the ways of juſtice, for from the omnipreſence of God nothing can be hid; nor can the moſt remote of thy cogitations be concealed from his omniſcient view of thine heart. No more am I permitted to diſcloſe, as to thy ſpiritual government; and only add, that this thy courſe of direction takes thee to the barren waſtes of Nod, on the eaſt of Eden, the paradiſe from which thy diſobedient parents fell; but to thee, O man, it is not permitted to repine for their tranſgreſſion, for had thou been placed in their ſtead, thy breach of the divine ordinance would not

not have been leſs. Ariſe — purſue thy journey; ſorrows are upon thine eye-lids; the baleful exhalations of the atmoſphere are no longer terrific—behold the day breaking forth from the eaſtern horizon—riſe up and join thy wife—Mahala receives thoſe conſolations which the all merciful creator permits her to impart to thee, who to ages of unborn miriads ſhalt be a bye word of odium.

So ſpake the angel of God—and ere he expanded his azure wings, gave Mahala a tender look, in which he announc'd peace, conſolation, amity, and affection:—a ſerene ſmile ſat on his lips and cheeks, and the ſweetneſs of his eyes ſpoke ſympathizing complacency;

cency; and disappeared under a cloud of celestial radiency.

Cain was by the messenger of heaven melted into tears; his heart received impressions he had not known before; and in inarticulate sighs embraced the sorrowing partner of his woes. His unusual tenderness and melting softness charm'd the susceptive soul of the gentle Mahala, so that in raptures of pleasure she received his kind embrace. Renewals of love's endearments were exchanged, and for a time they forgot their cares and numerous troubles.

Now the rosy tints of Aurora were visible on the extensive lap of Nature, and the purple cloud-capt mountains appear'd in gorgeous apparel as heralds

of

of the glorious aſcending luminary of day, who was almoſt above the horizon, beyond the lofty towers of aſpiring cedars which interſected the eaſtern view; but Sol's golden mantle had ting'd with radient ſpangles of illumination the higher pines, ere Mahala diſengaged the encircling of her ſnowy arms around her huſband's neck—nor was Cain remiſs in forming a periphery of his hands about the ſlender waiſt of his affectionate ſpouſe, when recollection awak'd their ſlumbering faculties and gave care their charge, who anon rouſed the tender mother of the infant children who were without her maternal direction or aſſiſtance.—

My beſt belov'd, cry'd Mahala, 'tis time we ſhould ſuccour our dear off-

ſpring,

ſpring, who muſt be impatient of our ſtay and long delay; for ere I ſaw the celeſtial herald, mine eyes beheld our children on yon eaſtern mount, when after ſome hours reckoning I heard the younger's voice in plaintive tones, which bring to my memory various ſuggeſtions of their ſafety, as I can't perceive them now, although the face of day is clear and luminous.—Let us depart hence, my cheering conductor; thy footſteps ſhall be my guide to follow; and indeed my heart is under ſuch a palpitation of diſorder as to be ominous of enſuing grief: words are wanting to convey my ideas, for I feel more than I can expreſs.

Well, if 'tis the will of the Moſt High, that our afflictions ſhall increaſe—let's not

not repine at his high command—for know, O Cain! that a ſparrow of the cottage eave cannot fulfil her anxious cares in ſupplying her callow brood, without the permiſſion of the great creator of the world.

This is a truth I firmly believe, for our dear loſt brother, Abel, had the precept from a guardian angel of his ſoul's repoſe, who oft times revealed unto him the wonderful works and careful ways of the God of Providence; therefore the innocent are ſure of protection from ſurrounding foes, unleſs the divine plan requires their diſſolution.

Mahala ceaſed to ſpeak, and on looking ſtedfaſt at her ſpouſe, ſhe ſaw his brow clouded with deadly ſorrow, as inward

ward workings of the mind—ſhe therefore with anxious haſte entwined her arms around his neck, and thus ſhe ſpoke;

Alas! my huſband, what means the lowering that ſo heavily clouds thy aſpect—ſay, whence ariſes thy diſorder—anguiſh is painted in thy looks—pray reveal unto thy languiſhing wife, the cauſe of thy bitterneſs of ſoul?——

The depreſſed man in ſad diſcomfiture ſpurn'd away the tender partner of his boſom, and with frantic looks thus replied,——

Know'ſt thou not that I ſlew this ſoft favourite of God and man, merely becauſe he inſulted my low eſtate, and claim'd a prerogative to dictate precepts

that

that were to form my manners into certain examples?—I ſay, thou know'ſt that for this cauſe I acted the murd'rous deed!—alas! what do I ſay—the imp is gone—oh! what a wretch am I!—can'ſt thou forgive my diſordered ſenſation?—for he who formerly rais'd envy and ranc'rous ſpite within my breaſt, this inſtant whiſper'd with a horrid grin, that thou would'ſt upbraid me with our brother's death—he's juſt this moment left me—oh! I bluſh to name the horrid imaginations with which the fiend that moment impregnated my unſettled brain—'twas no leſs a crime than to add thy precious blood to the already bluſhing earth, as if thereby I ſhould gain a ſerenity of mind! —O Mahala! pray to the great ſupreme to heal my putrid wounds, the

ſtench

ſtench whereof will I fear embue my days with agonizing woes that will lead me down to the everlaſting pains of the fallen enemies of the Moſt High, the majeſty of heaven.—O my deareſt! what a deadly arrow aſſails my heart, the malignity whereof reſtrains my fluid liquids of circulation from their wonted courſe—aſſiſt my enfeebled ſtrength—oh!—I ſink into ſlumbering death!—

Mahala almoſt frantic with ſurpriſe, and nearly bereft of ſenſation, now ruſh'd forth to receive her fainting huſband within her arms, and in ſorrowful diſtillation of tears from her overflowing eyes and aching head, kiſs'd the lips of the now apparent deceaſed partner of her love, whilſt a torrent of the briny waters were ſprinkled o'er his face; and

in

in exertions of her whole ſtrength endeavour'd to raiſe his head that now had ſlipt from off her lap on the green mantle of the flow'ry herbage of the extenſive copſe — when, as he thus gained the repoſe of the earth, an hidden thorn of a new dropt ſhoot of eltic wood entered the vein that ſurrounds the frontiers of the brow of human creatures, which cauſed a ſudden flow of the precious liquid, and recall'd ſenſation—and again the pulſe beat their ſecondary motions of revolving time, and inſtantly he raiſed his head,—when thus in awful plight the affrighted wife of Cain in terror cry'd aloud, O my huſband! and with efforts thrice, but all abortive, endeavoured to ſtaunch the flowing gore; ſhe then rent ſlips from off her garments to bandage round the wound,

the wound, but ere ſhe accompliſhed what ſhe had ſo oft endeavoured to effect, her patient loſt ſuch a quantity of the animal ſyſtem of life, the invigorating warmth of human beings, that he ſenſibly felt a weakening coolneſs in his frame, and with difficulty aroſe from the earth whereon he had lain; yet was ſo far recovered from the acuteneſs of pain that aſſailed his heart and lungs, that the loſs he had recently ſuſtained he ſaw was ſalutary to reſtore the ſerenity of peaceful health.

Ah! my belov'd, ſaid Mahala, is the calmneſs of reaſon reſtored to thy ſoul? if ſo—then am I happy to congratulate you from thy narrow eſcape of ſin and death; for upon thy fall to the earth, the wicked ſpirit which had aſſaulted

thine ear, was in a whirlwind chac'd behind our backs through the thickeſt part of the wood by an angel in ſhining armour. O Cain, what a dreadful ſight! I ſaw the fiend ruſh by in the mighty whirling of a diſordered cloud of ſmoak; dread, horror, and agonizing pain were painted on his brow; whilſt the celeſtial agent haſtened in a radiant cloud, with a burniſhed ſabre, to confine the hideous ſpirit with a mighty chain.

O thou hallow'd fair, thine eyes are open to the ſecrets of the great Creator of the world!—O my deareſt!—continued Cain—pardon my afflicted ſtate—and aſk it of the Moſt High—as I dare not look up to the throne of his righteouſneſs—for when I attempt to ope my lips in pious ejaculations, I find them

them clos'd againſt a relaxation of the guilty paths I tread, and in no wiſe can I find an hour of ſolemn or determinate reſolves, ſo numerous are the hovering ſpirits of Apolyon's train. Say, my gracious and affectionate ſpouſe, art thou ſatisfied, that from my diſtempered brain aroſe thoſe evil words that recently were uſed?—

My belov'd huſband, ſays the affable ſpouſe of the miſerable fratricide, let the memory, with words, for ever be forgotten. Thou art well regarded, O my deareſt ſpouſe! but muſt for the preſent avoid longer conference on thoſe points that are held out, for thou know'ſt that our dear children are to be ſought after, and our journey purſued ere we can deſcant on topics of repoſe—yet be aſſured

that in all my devotional invocations of the ſupreme power, my prayer to him, who can only heal thy malady, ſhall be with humility of ſpirit earneſtly required, when in his own due ſeaſon, thy wretched ſtate may find another courſe, whereby a permanency of harmonious numbers will glow upon the ſerenity of thy cogitating mind;—let's hence: our command from the almighty's meſſenger forbids our ſojourning more time than now we have taken, ere we arrive on the eaſtern plains of Nod; that will only be ſome few days in ſultry fatigue, before we can gain the reſting arbour of thoſe uncultivated groves.

Thy words I duly ſhall regard, ſaid Cain—I'm ready to attend thy ſearch—yet my phrophetic ſoul—(if any ſuch

ſuch I do poſſeſs) ſays our labour will be in vain.—

How ſo? ſays Mahala with eagerneſs; —explain thy words!—

To ſearch without finding our offſpring—replied Cain.—

Mahala, without enquiring further, ſollow'd her huſband.—

Soon they arrived on the ſummit of the hill—in vain they ſought their tender care within the valley of the circumjacent mount.—Thus they ſpent the day in fruitleſs toil, and with redoubled anxiety ſaw the ſable curtains of night drawn along the eaſtern ſkies ere they deſiſted, ſo great were their

ſuffering feelings for their infant young —for, now the duſky weſt put on the thick mantle of darkneſs, and ſhrouded all the hemiſphere with a pitchy fleece. —'Twas at this advanc'd hour, the wretched firſt-born of men and women, ſat them down beneath the o'erſpreading of a luſty palm.—They now were only ſeated, when the pouring torrents of chriſtaliz'd waters deſcended in copious quantities of rain.— Anon the horizon receiv'd a quick illumination from the vivid flaſh of ethereal fire.— The ſurrounding wood that was fully ſtock'd with ſturdy plants, in awful ſilence receiv'd the liquid draughts, not even reſounding the voice of thanks upon its leafy tongues.—Diſmal howlings preſently were heard—the wild inhabitants of the deſert rang'd unto their

retir'd

retir'd grassy bed, and in ravenous sort assail'd the ungarded pair, who held no weapon of defence;—the lion foremost, with many voracious animals in the rear, thus they them attack'd. Whilst the petrify'd pair lay half dead with fear, a sudden flash of a dreadful sulphurous cloud of combustible fire struck the beasts of prey with such extraordinary fear, that with surprising speed they hasted from their sight and vanish'd into the woods.

The rising day gave direction to the sojourners to pursue their route; and so in continuation spent seven more before they entered the confines of Nod.

At length weary'd with fatigue, and worn out with grief, the unhappy pair

arrived on the plains of the eaſtern land, when they ſat them down, and in a few paces diſtant deſcried the mark given of the promis'd land by the arch angel Uriel.—Spent with heavy toils, their wretched limbs in pain, they preſently clos'd their eyes in ſleep of ſoundneſs.

END OF THE FIRST BOOK.

THE

THE DEATH OF CAIN.

BOOK II.

ALAS! what avails a foreign clime to the gnawings of a ſelf condemned wretch, whoſe conſcience bears the ſting of the never-dying worm?

In vain doth the polluted wretch, whoſe hands hath been embrued in innocent blood, endeavour to flee from the bickerings of guilt, remorſe, and inward horror!—the murd'rer's ſleep is ſickled

o'er with frightful ſpectres of dreadful aſpects that prey upon his ſenſes, making even his wakeful poſtures ſubject to ſtartings of fear and puſillanimity!—hence the wildneſs of chimerical illuſions drawn from ſources of atrocity.—Fade ye evergreens—ye tow'ring cedars—ye bluſhing bloſſoms of ſcaly palm—be dry ye winding rills, who ſang the ditty of the dying ſacrifice to ſin—O ye birds and beaſts who ſaw the ſight, be for ever mute—thou earth who op'd thy mouth to receive a brother's blood, be for ever barren—hah! who comes here? ſo ſpoke the awaken'd fugitive from his terrific dream—when the fair partner of his woes, in pleaſing ſlumbers was traverſing imaginary regions of unparallell'd bliſs—her ſportive fancy, in pleaſurable ſort, held the illuſive dream

as

as exquiſite delight, and in tranſports of joy op'd her eyes; but to paint the contraſt between ideal, and reality of ſcenes, requires the moſt attentive ſkill; for as the wanton fawn who ſports in the adjacent thicket to her painful dam, meets with fearful ſurprize in a ſudden ſkip within the wolf's retreat, ſo was Mahala's viſionary joys, inſtantly chang'd into embitter'd pangs of meagre diſtreſs, and agoniſing doubts; with an eagerneſs of a fond wife, under the corroſive influence of rigid calamity, ſhe raiſed her head, and on enquiring, her ſpouſe gave a detail of his viſionary diſquiet of mind, in the following words:—

Be not diſtemper'd my deareſt beloved, and much eſteem'd wife—my dreams were beyond the extremes in

nature, and preſented ſcenes of the horrid kingdom of the infernal chief:—methought I was freed from the groſs and cumb'rous body of clay which now cloaths my ſpirit—and for my horrid and deteſted crimes of murder and malignity of heart in my impenitent courſe of life, deliver'd over to the torments of the enemies of God, in which I was to partake a large proportion; for ſuch was the eternal doom pronounc'd by the angel of death, when he delivered me to the implacable tormentors! O my deareſt, how I rejoice to find it was but a dream!—to paint but a faint idea of the remembrance, that ſtill remains upon the foliage of my imagination, would affright thy virtuous and unpolluted ſoul:—In fine, I ſaw the regions of eternal night,

without

without any intermiſſion, to conſiſt of blackneſs, of burning and conſuming clouds, that were cloſely enfolded in pitchy windings of living fire, yet ſo ſtrange in its nature, as to emit no luminous ſpark; but in extreme heat ſurpaſs'd the pow'r of our fiery globe, which warms this earth from an unmeaſurable diſtance—yes, my belov'd! the fire was of that penetrating keenneſs, which from a liquid lava that flows along thoſe dreadful confines, that every pore of my ſpiritual form received exquiſite torments, which was attended by the inſults, ſcoffs, mocks, and torturing cruelties of infernal ſpirits; amongſt the croud there was none more active than Anamelech, that vile fiend who raiſed within my breaſt a deſire of revenge againſt my dear and much lamented

brother.

brother. This dæmon exulted in his conqueſt over the life of man—when the mighty hoſt of deformed ſpirits of this place of miſery and black deſpair, ſhouted with dreadful yellings their approvings of his deed—then I perceiv'd by the deadly blue flames which emitted from their mouths, that the ſurface of this extenſive domain of Satan, had various caverns of liquid fire, which ſerved as ſprings to ſupply the lake of ſulphurous fire, whoſe ſtench was intolerable, and painful in the extreme to my ſenſes—when alſo I beheld the wretched ſons of iniquity, ſhackled with ponderous chains of living fire in various forms of loathſome animals—nor were any without the inſignia of a monſtrous ſerpent of poiſoning breathings, as emblematical of Satan's artifice

to

to deceive the firſt created of human ſpecies—anon the whole aſſembly in agonizing remembrance of their celeſtial joys, curs'd each other—and then their own exiſtence, and fearfully tore from off their hideous heads the briſtly hair of living ſnakes in frantic deſpair, and acknowledg'd the ſupreme power to be only juſt and great in thus puniſhing their guilt, and continuing their eternal deaths!—then again they ſeverally relapſed into their rebellious apoſtacy; nor were any of them able to find a moment to repent, for the time of it was wreſted for ever from them; and in hideous forms and in wild diſorder they attack'd each other in furious fight with infernal weapons of frightful ſhapes;—again, when torn and mangled by each other, they wept in ſtrains

of

of unutterable woe—the terror, grief, ſhame, torment, and conſcious reflection of the inhabitants of thoſe regions of eternal death, fail all deſcription!—Nor is there a minute to alleviate their woes—for a routine of evils continually ſucceed each other; and to make their miſery complete, the Paradiſe of God is clear to view, wherein eternal joys are dealt out in abundance to the bleſs'd inhabitants of that abode.—O Mahala! from the place of torment, even the gulph of eternal miſery, the abyſs of the damn'd, I beheld my angelic brother Abel; I ſaw him on the verge of a coral rock that jetted out from between the confines of celeſtial reſervoirs of pure water, and ambroſial walks of ſhaded ſweets which ſent forth fragrant effluvias, as the beautiful and godlike inhabitants,

inhabitants, in words of muſical accents chaunted forth in the praiſe of him who by his word created the numerous worlds:—my feelings were then without bounds in exceſſive motion—I felt, I ſaw, I heard, and in my wild tranſports of ſorrow, ſunk beneath my burden of eternal wrath, when I was rouſed into ſenſible feelings of pain, to add to my torments of mind; ſo that my miſery wanted nothing in the meaſure of its completion!—But mark my converſe with that ever bleſs'd ſpirit, my deareſt and once affectionate brother,—as he ſate on the confines of Paradiſe—be wiſe unto ſalvation, and make proper uſe of this viſion. On ſo ſaying he waved his hand, in which I could perceive he held a ſceptre entwined with myrtle and olive ſprigs; and then with

a ſweetneſs of countenance peculiar to the celeſtial ſpirits, he bow'd in graceful attitude as tho' he'd ſtill render me reverence and love!—on loſing ſight of this beautiful ſcene of heavenly joys, I ſuddenly awoke in the utmoſt degree of fear and terrific hauntings, and now have made known to you the ſum of my viſionary travail, wherein I've ſuffer'd ſo much in ſpirit, that I'm exhauſted almoſt, and ſeem to bear in mind as tho' I actually underwent the ſingular occurences of this awful viſitation of ſpirit.

Here Cain ceaſed to ſpeak, and Mahala, with a benignity of aſpect that reſembled the purity of celeſtial adoration, with a collected ſtate of ſpirits, thus ſhe ſpoke: —

Thy

Thy name, O Great Creator of all things, be for ever bleſſed!—to thee alone, O wiſe and gracious God of Mercy! is our thanks to be render'd—to thee are our praiſes and oblations to be offer'd, for thy grace and mercy in ſparing us, thy ſinful creatures.—O thou juſt and perfect being of infinite goodneſs! be pleaſed to accept of our unfeigned and humble thanks for all the favours thou in thy bounteous care art pleaſed to render unto ſuch undeſerving creatures.—May thy myſteries be rightly underſtood and faithfully interpreted by us in the ſights of ſupernatural worlds, wherein we have beheld wonderful appearances.—It is our duty to offer thee the tribute of thanks and praiſe for our preſervation from ſo many recent dangers, and crouding evils—

yes,

yes, O Mighty Mover of the Heavens! 'tis thine to accept, and haſt promis'd to our parents to receive, the humble addreſſes of their offspring; which name we in reverential awe beg leave to adopt; nor caſt us off, O our maker! in this deſolate and uncultivated land—but grant unto us a remiſſion of our ſins, and by thy providence protect us from future cauſes of baleful guilt, ſo that at the hour of diſſolution the angel of our miniſtry may preſent us ſpotleſs before the footſteps of thy throne.—Merciful father of all, we repoſe our cares within thy ordering decrees of human affairs, and only hope that by an humilating reſignation to thy will, to find the ſolacing reſt that peace in faith can fully ſupply. — Be gracious and merciful, O God, to this ſinful mortal

who

who has fallen within thy juſt diſpleaſure—even my huſband, who received me at thy command. Grant, O righteous father of beneficence! that by a perpetual ſenſe of his crime, and a ſincerity of heart to bewail his deeds, which are clouded with the tranſgreſſion of thy high commandment, he may be enabled to waſh away the ſtains of guilt which pollute his ſoul,—that we may in thy kingdom join our dear and much belov'd brother Abel, there to reſt the unlimited ages of eternity's boundleſs expanſe! if thy creatures have found favour in thy ſight, by our viſions of ſleep, fulfil O Almighty! a further aſſurance by future revelations—this may'ſt thou grant, O Lord God! if it be thy divine pleaſure, and in thy own name, and for thy ſake alone we humbly requeſt it—for which,

and

and all mercies vouchſafed unto us, may our hearts for ever continue to be humbly thankful for thy name's ſake, to whom be thanks, praiſe, and glory, now and for evermore. Amen.

Mahala here ended her invocation of the Deity, and aroſe from her knees.

Cain in a tranſport of delight with which his gloomy aſpect was illumin'd (for the firſt time in his life) with a ſincerity of heart, fell proſtrate on the earth, and in a loud voice ſpoke as follows:—

O thou who ruleſt the unlimited expanſe, and giveſt life and being to the unnumbered creatures of thy hand, and in thy view can'ſt behold the ſpan

of

of time and the infinity of eternity, be merciful unto thy fallen creature—and compaſſionate his deep diſtreſs. O Almighty power! I am now convinced that under thy diſpleaſure can'ſt none of thy immortal creatures enjoy a ſtate of happineſs, for ſuch may I eſteem the human race, as after this mortal tabernacle is put off, we ſhall live for ever in the ſtate our deſerts merit, as a reward of works done in our pilgrimage on earth. To thee, O father of our ſouls, ſhall we only cry, for 'tis thine to ſave and help—'tis thee alone can pardon and deliver—and of thee, O gracious God, I crave pardon and forgiveneſs—nor let me in the multitude of words aſk amiſs—but mercifully incline thine ears to the ſupplication of my ſoul, and refreſh it with thy grace,

and

and give it reſt in a ſurety of hope, that my ſins are pardoned, and my peace with thee is fully eſtabliſhed; and further, repleniſh my ſoul with thy holy council, that I may not depart from thy ſtatutes, nor inculcate vice thro' the crafts or deceits of evil that reigns in my fleſh, or that the malignant ſpirits, who are the minions of the grand enemy of our nature, who ſo craftily deceived our parents in thy tranſcendant garden of delightful Paradiſe may ſuggeſt—but grant theſe my petitions, O righteous God, for thy name's ſake. Amen!

Cain having cloſed his prayer to God, Mahala tenderly embraced him—and ſaid,—now of a truth I know the divine influence hath been ſhed on thee,

for

for in my viſions of ſleep, the bright agent of the Moſt High reveal'd the ſecret of thy returning ſtrength in the Deity;—nevertheleſs, be humble, patient, and fully reſigned, under all the diſpenſations of thy Maker, for from thoſe muſt the experience of thy faith under trial reſult, and by which ſhalt thou ſecure unto thyſelf that celeſtial joy which the preſence of the dread Sovereign of the Univerſe can only give, when thou ſhalt with miriads of holy angels, adore in extatic tranſport, and with aſtoniſh'd fervor, in the realms of eternal light, where joys can have no end, even the city of the great and eternal Author of all that lives, moves, or has a being!—For thou know'ſt 'tis from his word alone this great world, and all the ſur-

rounding orbs had their ſource; for, at his command, chaotic matter divided itſelf into light and darkneſs;—cold and heat, yet wanted a further command to divide thoſe parts again, wherefore, thoſe ſubdiviſions were at his command thus ordered, which they reſpectively obeyed—for, as yet, was nothing on the firſt day of creation, but light and heat above, and cold and darkneſs below.

The ſecond day, or meaſure of God's commandments, commenced with the form of the firmament, and the reſervoirs for the waters.

The third day, or meaſure of God's work, was the earth and ſeas formed, as alſo the rivers and lakes, and likewiſe

likewiſe the herbs and fruits of the earth.

The fourth day, or ſpace of God's work, were the ſun and moon created, and not before; for the three preceding meaſures, which are accounted as days, were but periods for meaſuring of time by God's commandment; for, as yet were not the luminaries created; on the fourth day was the matter collected for their creation, when they were ſeverally commanded to revolve in their orbits, and to render ſervice unto man; whereby we are inſtructed into knowledge, that as God had not yet made the creatures that were put into ſubjection to man, nor neither had formed the mould of our father, in whom was formed matter for our mo-

ther Eve.—We were viewed in our generations as a multitude, and as creatures who ſhould be frail in our nature; hence our fall was inevitably preordained, or otherwiſe a life of immortality in the fleſh would have required no ſuch groſs nutriment as that which now ſuſtains our nature, nor would our compoſition have been of periſhable clay.

The fifth day was employed by our God in ſupplying the ſea with fiſhes, and the air with fowls.

The ſixth day were all other creatures that have life, at God's word created, in the early part of the morning.

But at noon, as the glorious luminary,

nary, the lamp of Heaven had aſcended his higheſt point of the arch of his diurnal motion through the heavens, juſt at his greateſt altitude, he was commanded to reſt there, until the Lord God of Heaven had gathered an handful of the dry duſt from under a ſycamore-tree, and breathing upon it, and with his hands directed the form, the ſame was that production of whom we are deſcended, even Adam;—for, as ſoon as he received a being, the Lord ſaw the perfection of his work, and laid the new creature to ſleep in the ſhade, and extracted the rib, out of which was our mother created!—wherefore do we lack underſtanding?—What need we further inſtruction than to ſearch into the treaſures of our God? for unto them that ſeek, ſhall

wiſdom be given, and by them that ſearch, ſhall underſtanding be found.—

The creatures of the earth, like unto us, poſſeſs the five ſenſes of God's mighty power, inaſmuch as they can taſte, ſmell, hear, ſee, and are capable of the ſenſation of touching,—therefore, thoſe were not our greateſt perfections in this organized body of fleſh, for as the angel in the viſion of my dream, with empyreal extacy, gave the glory to the Moſt High, that we were created with two other ſenſes as ſuperior to all the reſt, namely, underſtanding and ſpeech; the firſt to direct our faculties and paſſions in the perception of ideas, or actively by judging of the propriety, which we denominate by the powers of willing or

abſtaining

abſtaining to be reaſon, for herein do we ſurpaſs the brutal creation, who have no guide but nature, or animal propenſities.

Again, the other ſenſe of conveying our ideas by words, which our maker has defined ſpeech, is, in itſelf, a bleſſing of communication that the inferior world can in no wiſe partake of, and is, of all others, the greateſt ſurety of an immortality of the ſpirit which the Lord breathed into us at our firſt formation, and is to follow in all our poſterity: —But, my beloved, to end the particulars of this relation which was revealed to me in laſt night's ſleep, the angel hath aſſured me that this is the ſeventh day wherein the Lord reſted from his work of creation, and will reveal his

dread commands in ages to come, that it is to be kept holy during all the then ſucceeding ages until the end of time, when we ſhall put on the eternal reſt and peace of our God in the world of beatific viſions, where unmeaſured ages ſhall paſs away unnumbered in ſabbaths of praiſe, thanks, and worſhip of him who is the only ſource of glory, power, dominion, love, joy, and happineſs.

Here Mahala, with a pious ejaculation, ended her diſcourſe; when the penitent ſon of Sin and Sorrow, thus exclaimed:

O thou bleſs'd of God, be ever happy, be ever wiſe—for thine is the revelations of the higheſt to know; let us, therefore,

therefore, according to thy word, make the ſabbath to commence—yes—let us ſet this day apart for ever—let us teach our progeny its ſanctification:—but as the ſhower is now beginning to fall, this open ſpot affords not ſhelter; I can perceive yonder ſpreading palm to be a place of refuge from the ſtorm's rage.

Cain and Mahala being retired to the ſhelter of the palm-tree, there communed with each other on ſpiritual matters, and ſpent the day in prayers to Almighty God, ſo far was compunction ſeated in the breaſt of the mourning fratricide; to bring about which, the affability and perſuaſive doctrine of truth and pure maxims of ſincerity of heart, the wife of his boſom, did not a little contribute. So far 'tis plain that

any perſon endowed with purity of underſtanding in the knowledge of celeſtial things, may, with certainty, convert an erring partner, whether huſband or wife. For, as the hard and impenetrable marble is worn by the gentle dropping of a ſoft light liquid, ſo is the ferocity of human creatures tamed by gentle and ſoothing advice and admonition; or, as the lion in the foreſt who can force down the lofty pine, and take his prey within the ſight of an aſſociated army of enemies, without fear, and regardleſs of all obſtructions, yet, by the ſubtilty of the herdſman's net, is conquered by weak cords that have nothing to recommend their ſuretyſhip but a variety of knotting; for the number, when altogether exerting their ſtrength, do with eaſe ſecure the noble

noble animal, and ſubject him to fear and death; ſo that the ſhepherd is with eaſe maſter of the foreſt king, who lately made the numerous wild inhabitants quake at his roar, is now no more a terror, but dies ignominiouſly without attacking even the ſimple ſheep-dog who attends his maſter to worry the fatigued and panting animal. Juſt ſo was the hard and rugged brows of Cain overcome by the ſoft and gentle rebukes, admonitions, councils, and tenderneſs of his wife—for indeed his fierceneſs was overpowered by the ſacred tenets infuſed into his troubled conceptive faculties by his innocent partner; who, notwithſtanding her little knowledge of the pangs of guilt, yet had words of ſpiritual truths ſo as to entangle him in a net of knowledge

of that which was certain death to his carnal inclinations; for if he had not died in the fleſh, he could not be quickened in the ſpirit—a maxim that can never be out of rule with all the tribe of innumerable tranſgreſſors, notwithſtanding the vague pretence of ſpecious ſophiſtry.

In many inſtances was Cain convinced, and gave eager hearing to Mahala; but yet he could in no wiſe efface the terrific mark of God imprinted on his forehead—in vain he endeavoured to waſh away the frightfulneſs of his phyſiognomy, but as oft found it was impracticable—for the ſtains of heinous crimes can in no wiſe be made clean, unleſs purged by long and continued habits of repenting ſorrow and contri-

tion

tion of heart; therefore the caſual repentant cannot remove ſo eaſily, as he would fondly indulge his imaginations, until the Deity views the heart as cleanſed from pollution; for a man's pretenſions to be virtuous, good, or penitent, have no efficacy to importune his conſcience to be ſilent in her ſevere lectures of reprehenſion. So it was yet with Cain; he knew not the proof of his ſtability, for light and darkneſs alternately had guidance of his paths: nor could he aſcertain his reſolves for a ſingle day, ſo new was the profeſſion he had learned, and ſo precarious are the various paths that lead out of the road of ſpiritual life, to that of endleſs deſtruction; for the enemy of our nature is more aſſiduous to gain over the reclaimed ſinner, than he is to ſeduce

inno-

innocence; ſo great is his deſire to plunge human beings into the curſe of his everlaſting doom of terror, horror, and torment, beſide the unrepentant ſtate of being an enemy to God!—How fearful is ſuch a caſe, and how much to be dreaded is ſuch a ſituation?

The land unto which Cain had arrived was pleaſing to the ſight, and had plenty of fruits and ſtreams to water it; nor were materials wanting to build a hut; nor neither did the lonely pair decline induſtry—for a few days after their arrival, upon the gently riſing plain which lay between two lofty mountains on the north and ſouth, and a meandring brook of cryſtal waters that encloſed the eaſtern borders, and

then

then with a ſolemn voice of echoing murmurs ran down precipitately ſeveral ſteep and craggy rocks that were of pebbly greet, and therefore full of hollow ſockets, wherein the flooded pearls of daſhing waves threw out, with impetuous force, their copious ſtores, which, mixing with the tumbling ſheets, made the caſcade ſhower of pearly dews, adding beauty and grandeur to the works of nature, and, of courſe, ſublimely great. The other point unto the weſt had woods of awful and ſtupendous height, whoſe copſe and ſpruce were impenetrable; for unto Piſon, the great river of Eden, was this mighty foreſt planted by the hand of God.

'Twas here Cain, and his helpmate, raiſed their hut, and firſt laid open the

ſoil

to receive the ſeeds of the earth; and in leſs than a year ſaw themſelves poſſeſſed of another ſon, which Cain gave the name of Enoch, and in his name he called the new reſidence he had now poſſeſſed; and without further occurrence ſaw a ſecond year compleated.

END OF THE SECOND BOOK.

THE DEATH OF CAIN.

BOOK III.

HAPPY are thoſe who early ſeek the altar of devotion, whereby they enſure unto themſelves the favour and guidance of the Moſt High; for unto thoſe that are thus endow'd with true wiſdom, will the great and glorious works of the omnipotent power be reveal'd; and he ſhall thereby flouriſh in the land as a willow tree adjacent to the ſtream: his words ſhall cloath him with truē regard from angels

angels and men, and in the end of his days ſhall he rejoice in the arm of the Almighty, for in him is his ſtrength and his refuge; nor ſhall he be forſaken in the hour of diſſolution, for his hope is on high, and lives beyond the dark manſions of the grave; and in faith of ſuch aſſurance and true belief, he lays him down in peace, and ſmiles at the ſlumber of death; for he hath lived in charity, and dies in ſuch love, ſo that he cannot feel the ſting of death; nor is the grave a victor over him, for he ſoweth in corruption with a certainty to reap incorruptible fruit in that day when the world ſhall be judged in righteouſneſs; for he is ſure his reward will not be withheld, and in him whom he truſts cannot be ſhaken; for his kingdom is without meaſure in its duration, as is

his

his mercy in plenitude to thoſe who earneſtly ſeek it, and is found of all thoſe that ſearch for it.

As the hart is refreſhed by the cooling reſervoir in the ſhaded banks of the ſlow-moving level of a deep cut rill, whoſe ſource is little more than continued drops, yet by paſſage through the plain, fills the hollows up to its level; when ſhe retires from the ſun-burnt cliff to evade the darting rays of mid-day ſun, or the hard breathing toil of fleeting from the relentleſs hunter's eager chace, when the flood alone can ſave her from inſtantaneous death, and gives the wearied animal new vigour to elude the dangers that portend, ſo were the joys of Cain and his ſpouſe, when from the hand of Heaven a female was

added

added to their family. Herein, ſaid Cain, ſhall my name be perpetuated; for until this time did I doubt the goodneſs of Heaven, and held ſuſpicions that my name would be blotted out from amongſt thoſe who ſhould repleniſh and multiply the ſons of men.

Mahala was far exceeding her huſband in devout praiſes unto the Lord, and in her enraptured extacy fainted away into an heavy ſwoon.

The unexpected ſight allay'd the exulting joys of Cain, and inſtantly he ſunk into extreme ſadneſs:—Alas! he cried, am I ſuch an unfortunate wretch as to be the ſport of time, and the partaker of the bitterneſs of many deaths! —O whence had I this torment! I have been

been from my early days, until now, a mourner, and a man of ſorrows. In vain do I ſeek repoſe, for ſin and death are conſtantly at my door; my deſerts are ſuch I ſhall not be freed from continual tribulations, for in error is my underſtanding bewildered, and from evil I cannot ſeparate the imaginations of my heart. O wretched man, thy bleſſing ſeems to forerun thy curſe! —Hah! is ſhe ſtill alive?—Heavens! —Hoa! my dear Mahala!

He then embraced her in his arms, and adminiſtered a ſpicy fruit, whoſe aromatic effluvia ſoon reſtor'd the ſigns to animated ſtrength, and gave Cain a ſecond joy.

Ah! my dear, ſaid Mahala, wherefore doſt thou repine?—Although deprived

prived of ſtrength in offices of external ſenſation, yet I diſtinctly heard your words, which were not befitting thy ſituation, nor as a finite being of tranſitory exiſtence in this life; for thou know'ſt well that the decrees of Heaven are juſt and faithful, and therefore upon what pretext are thy complaints?

Thy ſorrows for my ſeeming diſſolution were unbecoming, for thou didſt not ſeek a remedy, or try an experiment to ſave a fleeting breath, but vended thy diſlike to the will of the Moſt High.

Cain, unable to anſwer to her charge, in ſad ſilence groan'd without a reply. Again ſhe reſumed her admonition; when he in ſullen ſilence withdrew, leaving

leaving his ſon and new-born daughter to Mahala's feeble care.

No ſooner was Cain from the preſence of his wife, whom he conceived to be in error, than he ſtrayed into the unknown paths of the extenſive foreſt, which bounded his meadow'd plain—and in a deep vaulted furrow took his way onward, not knowing whither, nor conſidering to what end, or upon what pretence, he ſtrayed through the diſmal haunt.

Life in the higheſt arch-angel, and in the loweſt reptile, is one and the ſame in its original eſſence and ſource, which is God; and it is the difference in the ſubject, or recipient, that alone varies the form of it. Man has a three-

fold

fold capacity, or recipiency, one above another, which no other creature has, and therefore is receptive of the ſpiritual and rational, as well as of the animal life. The exerciſe and improvement of the faculties open the two former; but where they continue ſhut, he is no better than a ſenſual animal (as is to be ſeen in too many, not only among ſavages but nominal Chriſtians) though the root of his nature being in the eternal world, thence he muſt be of immortal continuance in exiſtence, whether of good or evil ſociety.

They who attain no higher than the rational life in this world, may be great ſcholars, and able to ſpeculate highly, to reaſon deeply, and talk profoundly on dark or abſtruſe ſubjects; but if they advance

advance not to ſome ſenſe of ſpiritual things, or to a conſcientious diſcharge of religious duties according to the light he receives from above, they can't reach to the ſpiritual life here, and it is to be feared will remain ſo through the unmeaſurable ſpace of all eternity; for no new principle remains to be opened to the ſoul in the other life; for according to the word of truth, as man falls, (i. e. as he dies) ſo is he to remain during the boundleſs exiſtence of eternal life—therefore here only is that great work to be performed; for according to our actions does it appear to our own view, (our conſciences) whether we are in the direct road to Heaven or Hell.

Agreeble to this theſis, and like to a man in a ſtate of intoxication, who,

during his ebriety, conſiders not whither he is bound, nor does he fear the gulph or cataract to which he is warily advancing, until ſome conſiderable ſlip, or accidental fall, reſtores to him his abſorbed ſenſes, which were until then incapable of direction, he rouſes from his lethargic ſtate of ſenſation, and looking around with ſurprize, beholds his danger, ſo were the faculties of Cain benummed with groſs ideas of ſuppoſed wrongs proceeding from his loving ſpouſe, who loved him as her better half, yet he, by erroneous meaſure, ſaw her in another light, therefore judged her ſevere and harſh. Anon the riſing bows of tufted bay-trees, with a loud ruſtling of the leaves, diſcloſed the combat of a terrific view. A tigreſs robbed of her young by the lion's voracious

cious appetite, had, in the fact, convinced herſelf the potent chief of the quadruped race was guilty of the murd'rous deed, and in a furious rage of wrath and unrelenting flexibility, attacked the barbarous deſpoiler of her tender care.—The lion thus aſſail'd, in a plight not prepared for a contending match of powerful exertion in brutal ſtrength, was, by the vigour of the tigreſs, ſadly hurt ere he was in a condition of preparation ready to return the ſalute. Added to this misfortune of being ſurprized by the painful dam of the wild brood of cubs, the mate of the ſorrowful female came to her aſſiſtance, and without enquiring the cauſe, (as evidently he could not) nor yet looking to any matter that might lead him to a diſcovery, inſtinctively aſſiſted his mate,

who, both together, ply'd the royal brute, with a ſufficient match to his great ſkill in fight and mighty ſtrength.

'Twas here Cain was convinc'd he was in the mouth of danger—he fled aſide, but ſcarce knew which way to run, for the foreſt echoed with the mighty roar—the fight was as deſperate as doubtful; but at length the ſtraying mortal ſaw the lion victorious, at the ſame time ſaw the poor animals expiring in defending their lawful right!—Is this juſtice? ſays the ſon of Adam:—if it is, then what are wrongs?—But ſcarce had he ſpoke theſe words, when the lion, through loſs of blood and dreadful rents and wounded fleſh, fell down lifeleſs near the ſpot.

Ah!

Ah! ſaid Cain, I ſee my error—I draw concluſions precipitately — my temper is haſty—I muſt curb that dangerous fire that too oft has kindled my ſoul into a flame—I ſee a leſſon in the dark receſſes of the crouded foreſt—this brute, who was the conqueror and and the aggreſſor, was not long triumphant; he periſhed in his guilt!

My parents were kind and tender to me when I had robb'd them of a goodly ſon; yet I felt no inclination to confeſs my guilt, otherwiſe than by aggravating vaunts of wickedneſs in the hour of my frantic ſadneſs:—No, I did not leſſen the horror of the deed by applying balſam to the wound I gave their hearts, but relentleſsly quitted the plains of Salem, wherein they now in-

habit, and fled thither from God's preſence and their rebuke:—Alas! how vain are my attempts; for as the lion, who with ſuperior force overcame the injured animals in this foreſt, and then fell a victim to his untimely paſſion of preying on the innocent young, ſo ſhall my guilt be purſued by puniſhments that ſhall fall heavy on my head at an unexpected and unguarded hour.

I am now convinc'd of my haſty reſolves to be erroneous and partial; I ſhall return and aſk forgiveneſs of my excellent wife, who only is kind to me in admoniſhing me to flee from ſin; therefore I ſhall henceforward endeavour to deſerve her kindneſs.

Cain ſought the path under the vault-

ed

ed ſhrubs, and contracting brambles, without effect, and with laboured difficulty got to the verge of the foreſt ere it was dark, and at length arrived at his dwelling quite wearied and ſpent with fatigue.

Mahala, on account of her recent travail, was very weak; and agitated by the abrupt manner of her huſband's departure, was very much indiſpoſed; and feveriſh ſymptoms were evident in the glowing bluſh of heat on either cheek; the ſwelling eye-lids and dimneſs of ſight, heated fluids, quick pulſation, and a difficulty in reſpiration, were omens too obvious to be overlooked.

Cain ſaw his affectionate companion in this plight, but, thro' his indiſcreet

route, was so fatigued that he was incapable to give her any assistance.

Here let us leave the strangers in Nod, and look towards Salem, to behold the condition of our first parents, and their offspring there.

ADAM and Eve no sooner lost their son and daughter, than they sought around in the adjacent woods whither they supposed most probably would be the retreat of their sorrowing son, who so wickedly had slain their beloved Abel.

Thirza, the disconsolate widow of the first of men that death assumed dominion

mination over, was reſtleſs the whole night; and hearing the ſighs and lamentations of her ſiſter Mahala, her curioſity had ſuch influence over her watch, that ſhe was guided ſolely to know the iſſue of the loneſome haunt ſhe ſaw her kindred haſtening to get unto, as the thickeſt part of the diſmal ſhade was their direction.

By Cain's voice and gloomy obſervation, ſhe heard and underſtood diſtinctly that towards the eaſt of the flow'ry plain was the route deſtin'd to the unhappy family.

Further, the oriental radiant ſtar of night was the guidance of Mahala and her ſpouſe, as onward they haſtily directed their footſteps over the eaſtern

lawn which led into the ruſſet covering of the foreſt wilds. This intelligence gained, ſhe quickly returned unto the cottage of Adam and Eve, whom ſhe found in poſtures of devotion; and with fervency of zeal imploring the mercy of Divine Juſtice to ſpare, pardon, regenerate, and make unto them and himſelf a happy man, their unfortunate and firſt born wicked ſon, even Cain, the murd'rer of his brother.

Many were the pious entreaties of Adam unto the Moſt High, to look with compaſſion on him, the work of his hands; therefore, not to caſt off forever the erring of a weak unguided mortal, whoſe certainty in this world was only death; that the concomitants of man's life were, by his tranſgreſſion, a body

a body of evils, whoſe only productions were various ſins—therefore, as mercy was given unto him, to let the ſame grace ſhine upon his fallen ſon, who, under a conviction of his guilt, an humble and contrite heart might reſtore him, by mercy, unto the practice of purity of living, under a convinced ſtate of his malediction and unheard of malefaction.

Eve, with uplifted hands and ſtreaming eyes, invoked the awful Majeſty of Heaven to look unto her the miraculous work of the Great Supreme, that as ſhe had fall'n into ſin by the ſubtilty of Satan under his artful diſguiſe, whereby evil became hereditary, and her offſpring were thereby conſtantly under its influence, ſhe beſought the Dread

Sovereign of the univerſe to grant that mercy unto her firſt-born ſon, as he was in his almighty goodneſs pleaſed, and did vouchſafe to grant unto her when ſhe had ſo wickedly broke the commandment which ſhe received at the mouth of the Moſt High and Omnipotent God,—that the ſin and folly of her raſh and unthinking ſon was but an offence againſt their precepts only, for from the high arch of Heaven the murd'rer had received no command; therefore humbly intreated the Almighty to pardon that ſin which the enemy to his nature, and the corrupt ſtate of his fleſh, had ſeduced him to commit.

Eve now was ſilent; and Thirza advanced with freſh excitements to grief and

and ſadneſs painted on her aſpect, when Adam and Eve with ſoothing tenderneſs endeavour'd to add comfort with their words unto the mourning widow of the fallen ſaint; but with ſome expoſtulation ſhe gain'd permiſſion to eaſe her breaſt by ſhedding a torrent of pearly drops, which ran from her lovely eyes as diamonds ſparkle before the radiant ſun; for each ſucceſſive tear, with all its ſaline clearneſs, ſtole from the beauteous orb, which was its productive fount, as a gem of the moſt curious workmanſhip, and quickly encreas'd their diſtilling pow'rs ſo as to cauſe the dropping flow to be a ſpontaneous flood of pearly liquid, which overflow'd the moſt charming viſage nature e'er beheld.

As ſoon as ſhe had recover'd the uſe of

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the organs of ſpeech, the innocent fair gave a relation of all ſhe knew, and and what were her conjectures relative to the flight of Cain.

Her parents addreſſed her as to the particulars of what ſhe had recounted, and were of one opinion with her, nor were the ſurmiſes of any of them different.

Meanwhile it was deliberated upon by Adam, Eve, and Thirza, whether he ſhould not follow their track, leaſt they ſhould fall into ſome unforeſeen danger in the unfrequented wood, and there be loſt through want of means of food, or aſſiſtance to guide them out again.

The council closed.—Eve and Thirza were to await the return of Adam to be acquainted with the particulars he should of consequence be acquainted with, if he was so fortunate as to overtake them, his children, who were hurrying from his rebuke, and also from the presence of the Almighty.

Adam with hasty steps forsook the plain; and on the entrance of the wood was directed by the nocturnal star, which was partly towards the East, and with eagerness of foot soon travelled many miles.

About the morning watch Adam reach'd the flow'ry bank whereon the children of Cain were seated, and directing his speech unto Josiah, who, with

with Eliel, were impatient of delay, enquired where their parents were? When, ere Eliel or his brother could reply, an angel in azure robes, ting'd with celeſtial purple, announced unto Adam, that he (Adam) ſhould conduct the children ſafely unto Salem, and no more enquire concerning Cain or Mahala; for at a time remote from that he ſhould ſee the ſtate of his children, who were then directing their courſe towards the land allotted them by the Moſt High.

Preſently after the angel diſappeared in a refulgent cloud of radiance.

Adam, without more words, or any further expoſtulations, left the lonely ſpot, and, with a young infant on either arm,

arm, and one on either ſide, return'd to the beautiful plains of Salem, where he was received by Eve and Thirza with impatient joy for his ſafe return: and on his recital of the viſion of the ſacred ſpirit, they all with humility of heart and ſincere tongues prais'd the Lord.

No ſooner were the children returned ſafe, than Thirza claimed the protection of the infant charge of Cain and Mahala, which her parents readily granted her.

Shortly after was born unto Adam another ſon, whoſe birth was given inſtead of Abel. His name was, by Adam's viſion, to be called Seth, or a renewal; meaning that he was given inſtead of the deceas'd. This was a child

of

of promiſe; for from his lineage ſprung the lion of the tribe of Juda, in the fullneſs of time, as was appointed by the Moſt High; nor was there a greater type to ſhew the redemption of fallen man, than God's goodneſs in raiſing up the ſeed of Adam to produce that race of whom Shiloh was to proceed; for in Abel was the bleſſing, and in Cain the curſe; yet unto Abel was the curſe here, by ſin, but a bleſſing early thro' righteouſneſs in the world of ſpirits, made perfect thro' mercy and grace—and unto Cain the bleſſing here and the curſe hereafter revok'd; inaſmuch as by grace he found a day of acceptance to atone for his ſins, and an aſſurance of ſalvation through faith, whereby he received a lively hope to inherit the promiſes.

With

With attentive care Thirza brought up the children of her ſiſter; nor were Eve and her tender huſband wanting in their parental kindneſs to provide for the riſing family.

Now we ſhall return to Nod, or the land of diſguiſe, wherein we left the wife of Cain in her weak and helpleſs ſtate of illneſs; but thro' the bleſſing of that night's refreſhing draughts of cooling liquor, which was the produce of ſome fruits brought home by Cain from the foreſt wherein he had been, Mahala inſtantly recovered, and next day was freed from the ſorrowing of a ſickly bed.

In

In days and weeks of care, and months and years of trouble, Cain and Mahala ſaw their progeny increaſe to ſeven daughters, for from this time had Mahala twins. Yet unto Cain was born no other ſon than Enoch; for from him was to ſpring a multitude which ſhould repleniſh the world exceedingly: yet, in the fullneſs of time their evil cauſed an inundation of the deep, and the reſervoirs of Heaven, to give the whole of their collected waters at once, and by their iniquity in doing that which pleaſed their ſight, and reſtraining themſelves from nothing that was ſenſual or unclean, they became as mighty giants in the earth, and in proceſs of time drew down the vengeance of the Moſt High to deſtroy the world for their ſakes; inaſmuch as they had, by their

crying

crying ſins, tainted the whole race of mankind, and none was found faithful but one man, even Noah, and through his righteouſneſs was his family ſaved to perpetuate the world.

Cain having with daily expiation for his ſins offered with a contrite heart a continual prayer, and at length attempted to offer unto God a ſin offering and an offering of peace, in which Mahala aſſiſted with a purity of heart and a peculiar joy, for the grace of the Moſt High to bring to a ſenſe of his guilt her once ſuffering and accurs'd partner, now through mercy accepted of God, for his altars ſhone with brightneſs, and his offerings were conſumed in a pillar of a towering cloud, emblematical of God's gracious favour, ſo that Cain, with

with his heart and voice raiſed in melody to God, gave thanks unto him whoſe it is to give life of health and plenitude of grace to preſerve man from the errings and ſtrayings of his warfare in this ſtate of probation.

Be thine the taſk, O man of guilt, who has received from the hand of the Almighty a commiſſion of peace, to reſt in comfort thro' the aſſurance of the ſeal of pardon granted at the Chriſtian ſacrifice for ſin, in the commemorating the body and blood of the Lord Jeſus Chriſt, who has, by his precious blood, waſh'd us from our pollutions, and will, if we ſeek his ſpiritual kingdom, preſent us before his father ſpotleſs and without a blemiſh, to be numbered with his ſaints and angels; to be

his

his children and not his ſlaves; to be of his houſehold and not his ſervants; to be his brethren and not his remov'd relatives!

O Chriſtian people, who are under the eaſy yoke and light burden of redemption, be wiſe unto ſalvation; for unto every one is given the means to purchaſe life and immortality, and to avoid ſin and everlaſting death.

END OF THE THIRD BOOK.

THE

THE

DEATH OF CAIN.

BOOK IV.

IN ſorrow let the perpetrators of malediction mourn the foulneſs of their crimes; for from a compunction of ſoul is the penitent known: of this a tender and a wounded conſcience bear perpetual record; otherwiſe the convert, under his diſguiſe of ſanctity, is at beſt but the wretched impoſtor of hypocriſy, the conſtant agent of ſin, and the forerunner of death; unto whom is reſerved

the

the blackneſs and darkneſs of his dreadful ſtate, during the innumerable ages of eternity.

Let the ſecure take heed that he ſtands faſt, and let the beguiling ſon of fraud know, that the mockery of his cunning is to none more dangerous and deſtructive than to his own wretched ſoul, who muſt for ever mourn the folly of a wicked and unthinking mouldering tabernacle that is compoſed of duſt and aſhes, made up of ſuch periſhing materials as to be only the tenement of a day—a mere vapour—a ſhadow—a ſpan of no continuance, but to fall into corruption from whence it had its original; for man is produced from duſt, therefore to duſt ſhall he return.—Wherefore all the railing for worldly grandeur

and oſtentatious pomp? The rank of title, the empty vaunts of ſimple mortals, but a day of childiſh toys that ſecures no laſting peace, no profitable hold whereto we can reſort in the hour of trouble, the trying time of danger, when the pale and grim-viſag'd king of terrors ſlides back the curtain and preſents the hour-glaſs already run down; 'tis now the condemn'd mortal, whoſe doom is announc'd, will frankly own, that in the croud of flatterers who were wont to fain and raiſe monuments of immortal infallibility in their adulatory encomiums, there were none honeſt nor ſincere who poſſeſs'd unadorn'd truth, for all their mock reſpect is now upon the eve of dark oblivion, never to be again remembered.

Alas!

Alas! the compliment of my lord, his grace, or even majeſty itſelf, is of no avail; for the fleeting ſoul diſembodied, and now diſencumbered with groſſer matter, is ready to appear naked before the eyes of its original ſource; the fountain of life, even the father of ſpirits, whoſe it is to reward the immortal part, as in its days of probation in a ſublunary and tranſitory dwelling in the fleſh it doth merit as the product of its meaſured ſpan of time.

Behold miriads of angels preſent all in waiting, ready to accompliſh the order of the Deity! Think, O my ſoul, upon thy ſtate; art thou ready to be call'd to-night unto the dreadful hour of divine inſpection?

Thus, in ſome meaſure, was the ſoliloquy of Cain, as Mahala entered his tent, with a countenance different from what ſhe heretofore had aſſum'd ſince their departure from the fertile plains of Salem, where ſhe was wont to accept the chaſte embrace of gentle Abel; for although Cain had no idea of the rank or diſtinctions of future ages, yet he had a lively ſenſe of the frailty of the fleſh, and of the doom pronounced againſt the life of man; therefore were his cogitative faculties buſied upon the ſtate of mortal uncertainty, as alſo that of the certainty of life immortal; for of thoſe particular matters had he heard his parents frequently converſe, who had at an early period inculcated precepts of practical application into him.

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He was in his contemplative parts perhaps more ſublime than our degenerate days will give us ſcope of imagination, which no doubt made his conceptive properties more fully charged with untainted breathings of ſceptic doctrine, than our poliſh of religious days can pretend to; for he was converſant with the ſtate of his dark account with the great author of his being, and was in full confeſſion unto the Deity, giving evidence againſt his deeds, as Mahala entered.

No ſooner had Mahala given him the morn ſalute, than ſhe entertain'd him with the viſions of her ſleep. I am convinc'd (ſaid ſhe) that ſtill doth part of our offspring live whom we had ſuppos'd devour'd of the voracious animals in the wood, when in our journey from

Salem hither.—And then with a long detail of particulars, ſhe narrated the facts ſhe judg'd would corroborate the circumſtances of her aſſertions; to which Cain paid due attention.

After various inferences drawn by either, the reſult whereof was thus concluded:—that in a future day, they would together viſit the land of their nativity, and exchange forgiveneſs and pardon with the firſt created of men, his partner, and their offspring then reſident there—alluding to Adam, Eve, Thirza, as alſo others who were their brethren, that ſince their departure might have been riſen up to mature eſtate.

This concluſion drawn, as the ultimatum of their intentions, Cain and

Mahala

Mahala were now determin'd on the errand to return once more to Salem, but not to remain, and only as ſojourners in the land, pay their viſit thither.

NOW it was that Cain began to ſeek for a ſpot of inheritage to ſettle the poſterity of his progeny; and to that intent had ſelected the riſing mounts of ſeven gently-ſwelling hills that grac'd the midland plain.

Enoch, now grown up to man's eſtate, his father gave unto him three of his daughters to be his wives, which he took unto him and rais'd up a name unto his father; therefore was Cain rejoic'd, and call'd the city which he had

rais'd in ſome part, to be finiſh'd only by the riſing generations of his offspring, after the name of his ſon, ſo that it was afterwards known by the name of the city of Enoch, or Chanock, until the deluge.

This was a male that was born unto Enoch of his wife Camuelah, the firſt-born female in the land of Nod; therefore was an indulgence given that ſhe might name the ſon ſhe was grac'd with as the firſt fruits in the land of her nativity; and the child was called Irad, ſignifying the firſt fruits;

From whom ſprung a great nation; as Mehujael, the ſon of Irad, was the father of Methuſael, of whom Lamech was born, whoſe wives were Adah and Zillah.

Zillah. The firſt produced Jabal, the father of thoſe who poſſeſſed flocks, and maintained their nation in a continual camp; and unto her who was the ſecond, or laſt taken wife, (Zillah) was born Jubal, the author of melody, for he was the firſt who taught muſic unto his children; from whom ſprung the ſcience; ſo that all nations afterwards were charmed with their dexterity in that art of harmonious ſounds, called muſic.

Alſo unto Zillah was born Tubal-Cain, the firſt who wrought as an artificer in braſs, iron, and wood, whereby carv'd and molten images were engrav'd.—Hence idols were invented.—This was him of whom the ancient writers report, that Lamech was by far more guilty than his grandfire Cain,

for he ſlew his brethren to inherit their poſſeſſions; but for the foulneſs of his crimes he found not a place to repent, therefore was he mark'd with the dreadful aſpect of Cain; for to him had terror and wild diſmay painted his countenance with fear, ſo that none could look upon him without admiration, and of being fully convinced he was the wretched man who had ſhed innocent blood.

Cain having at length finiſh'd as much of the city of Enoch as he judg'd would be neceſſary for his progeny during his own life, and made outlines of thoſe buildings he wiſh'd to be completed, as in courſe ſhould be wanted as they increas'd in number. To regulate the cuſtoms of this city, the

founder had ordain'd ſuch laws as he conceiv'd would be moſt ſalutary for their internal ſafety and united benefit.

But what avails man's ſtatutes and compulſory laws, where the divine precepts have not been the fundamental maxims of its ſtructure? Like to the inexperienc'd ſeaman, who reſts himſelf on ſhore within the track of the flowing tide, and in his ſilent ſlumbers of fond indulging dreams, awakes in frightful ſurprize to find the flood aſſails him on every ſide, and ſees no method of eſcape, and in his vain exertions ſinks beneath the ſurfing wave, ſo were the edicts of Cain compos'd, with a tender regard of mutual intereſt and brotherly love, with affectionate regard for parents, and a tenderneſs for children;

yet were no commandment given to fear and ſerve the Lord, nor rules of conduct in that reſpect, which aroſe from the want of talents to effect that work, and plainly ſhew'd the Lord was not with thoſe who were to occupy therein.

Many were the attempts of Cain to inſtil knowledge and reſpectful awe of the ſupreme within the growing faculties of his ſon and daughters, as alſo of their offspring; but in this he fail'd; for they were now become a headſtong race: nor were they longer ſubject to the maternal regard and kind admonitions of their mother.

Cain was now ſenſible that the new ſettlement allotted to his offspring would be

be in time a city of idolatry and wickedneſs; for many eſtrang'd notions from the doctrine of him and of his enlightened ſpouſe, which were regarded as fables and themſelves as fabuliſts, were broach'd as orthodox, to be by their reſpective relatives attended to: nor were the hoſt of Heaven exempted from their evil doctrine, ſo much were they prone to ſtir up the wrath of Heaven to bring them to deſtruction.

In this falling off was the now penitent manſlayer convinc'd the viſitation of wrath which hung upon his head was now tranſplanted and tranſpoſed with his offspring to increaſe in abundance: —nor was Mahala leſs convinc'd; yet ſhe wanted knowledge of the actions of her houſehold to be acquainted with

with their perverſeneſs; nor did ſhe ſuppoſe their evil ſuggeſtions and inventions could deviſe ſo many parts of idolatry as thoſe they practiſed. And as they daily encreas'd in ſtrength and years, ſo were their various ſchemes of iniquity magnified.

Mahala being reſolv'd to viſit her native land of Salem, reminded Cain of his promiſe; to which he, with becoming regard, gave attention. They therefore begun to adjuſt their houſehold ere they departed thence.

Cain, with a parental tenderneſs, ſummoned all his offspring to hear his words; which they, with ſome entreaty, attended to hear.

Now

Now being ſeated on a raiſed ſcaffold, with a ſolemn and manly aſpect, he entreated them, who were his children and his auditors, to hear with patience the whole of his diſcourſe, and to be edified thereby; for unto them would advice be ſhortly wanting; and by due reſpect unto his words, perhaps they might for the moſt part avoid the temptor's ſnare, who was now become a lion in his way, who fear'd his ſtrength, yet waited to conquer the tender ſhoots of his inexperienced progeny; and thrice calling aloud unto the aſſembly, he begged them to be ſilent whilſt he talk'd unto them for their edification; and with a ſolemn air he thus began:

O my tender children, in the ſubtilty of the enemy of your ſouls, little are you acquainted

acquainted; which to guard againſt I ſhall briefly relate unto you the remaining part of the experience of my days, with an hiſtory of thoſe tranſactions which the remembrance of, ſtill weighs down my ſoul into the duſt; for with a bitterneſs of anguiſh do I feel the pangs that ariſe in my breaſt by reaſon of the indiſcretion of my youth. Formerly I related the particulars of the creation of my parents unto you, which you ſeem'd to attend to with becoming reſpect and awful attention; but then I left untold the cauſe of my journeying to this diſtant land. And now be inform'd, O my children, that diſobedience and regardleſs attention to my parents' commands, were the firſt inlets to thoſe vices which gave riſe to all my troubles. My parents were equally attach'd to the reſ-

pective

pective perſons of their family; yet I ſaw with eyes of diſcontent and envy a partial kindneſs towards my only brother, and by degrees was wrought to ſeek his life, as the only means to eſtabliſh my peace; ſo artfully had the fiend deceived me to perpetrate the horrid deed of ſlaying my brother, for which cauſe I hither fled. Here the whole aſſembly were mov'd with indignation againſt their parent, and ſhew'd their diſlike to his conduct; but not in ſuch ſort as to raiſe his apprehenſions into exertions for his ſafety. However, after ſome clamour of diſcontent, the noiſe ſubſided, and he thus continued:

Yes, my children, I was guilty of murder; even of fratricide; and was further tempted to add crimes equally

atrocious, but was reſtrained through the goodneſs of our Creator. So now enforce this precept, that none of you be doubtful of parental tenderneſs, nor urge for partial regard above thy brethren.

It would little avail unto your government and direction to be acquainted minutely with my temptations; but in my precepts may you, thro' grace, find ſome guidance when I am remov'd far from hence, or am mingled with my native duſt; for unto that condition muſt we all return.

In your youthful deſires you may be inclined to indulge your appetites, but be always under reſtraint by your reaſonable faculties to curb thoſe paſ-

ſions

ſions that would put you under ſubjection; for, of all others, thoſe are the moſt dangerous. Had I been under thoſe circumſpect rules, I ſhould not have been an outcaſt from my native land.

I again intreat you to avoid thoſe looſe deſires that may endanger your liberty; and in your joining together, be faithful unto each other; and as ſoon as your ſeed ſhall be increaſed, let no nigh kindred be ſeen to meet in the ſolemnity of huſband and wife, but get you as far apart in kindred as you can with propriety extend.

Here Cain added various precepts and wholeſome advice in his rules and maxims in the orderly conduct of his offspring,

offspring, which took him many hours in the ſerious narration, admonitions, and councils.

However, upon concluding his diſcourſe he found many diſſatisfied; whilſt others were refractory, and diſregarded the words of the narrative, or of his moſt wholeſome councils, or of the wiſdom which, by his years and long experience, he was capable to utter, in his remarks upon various parts and particular paſſages of his ſubject, yet he found but few inclined to adopt any of his maxims, and fewer ſtill ſeemed to give credence to the words of his laws, but were directed ſolely by their carnal minds.

Thus Cain endeavour'd to inculcate the

the ſeeds of grace within the riſing plants of his production, but with what ſucceſs we ſhall not pretend to recount, as in this regard he fell within the error of his improper indulgence to his ſon Enoch and his daughters, who were now all become the wives of this reſtive ſon of Cain.

To ſet bounds unto the unſettled ſituation of the roaring billows, might be with equal ſucceſs attempted as to guard againſt the exceſſes of Enoch's ſons and daughters, who were with their father heedleſs of the commands or injunctions of parentage, therefore ſlightly regarded all the words that were, with a fond regard for their welfare, ſo laborioufly aimed to render them ſervice by their common father, Cain, ere he

he ſet forward for the land of Salem; and more particularly, diſſatisfaction aroſe upon the diſcloſure of Mahala's fond ſuggeſtion of her children that were born there, being ſtill alive, and that her deſire was to add them and their increaſe, if providence had ſo decreed that they were ſtill alive, and ſhould be found of her.

Murmurings and diſcord enſued on hearing of this news; for no roots of kind and tender affection or brotherly love grew up with this ſeed which ſprung up in the land of Nod, for unto all was the diabolical principle of covetouſneſs and ſelfiſh inclinations to protract the riſe or progreſs of the welfare of ſtrangers, or even of the neareſt affinity, if their reſpective intereſts claſs'd with

with that of thoſe they ſuppoſed to be within the orbit of their circumſcription.

Such were the natural endowments of the race of Cain, who were partakers in multiplied degrees of their father's curſe, altho' he found grace to repent of his fall; yet his lineal deſcendants did not eſcape the contagion, but grew up as lions of the foreſt, to deſtroy the peace and happineſs, and prevent the well-doing of all others who were inclined to lives of leſs vicious exploits than themſelves.

In fine, Cain and Mahala were reduced to ſtraits ere they could, with any decorum, appeaſe the tumult of their offspring in Nod, or get them

to

to comply with their intentions of viſiting the land of Salem.

However, after ſolemn proteſtations on the part of Cain and Mahala, that none of their offspring, born in Salem, ſhould be convey'd to Nod on their return, but ſhould ſojourn there, and come thither again without any increaſe or addition in their family.

Having now adjuſted the ſeveral matters that were found neceſſary previous to their departure, early upon the firſt day of the week did Cain and Mahala begin their journey towards the land of Salem, and were ſorely grieved to ſee their numerous family acting only as commanders over them, by enjoining under penalties, to act according to their

their directions, and to find that no trace of filial duty was in their compoſition.

Having directed their courſe to the cloſe-tufted foreſt, they entered the confines of the diſmal dwellings of all the fierce quadrupeds, yet with an aſſurance of God's grace and favour they travell'd onward; with hearts raiſed to Heaven to implore a continuance of that bleſſing, they continued their journey thro' the trackleſs deſarts and lonely waſtes of unknown climes.

END OF THE FOURTH BOOK.

THE

DEATH OF CAIN.

BOOK V.

BE propitious, O ye powers divine! unto all thoſe who by their truth in ſeeking for the bleſſing of a ſerene conſcience, ſhall tread the paths of religious humility, who vaunteth not herſelf, and is not puff'd up with the emptineſs of vanity, whoſe ſwelling words are but as a blaſt of wind never to be relied on. Be kind ye celeſtial miniſters unto all your care on this terraqueous ſphere;

ſphere; let not thy charge be forſaken, O bleſs'd ſpirit, in that he ſtumbleth from thy direction; be thou kind and indulgent, nor report aught in thy paſſion that may appear in the records of the laſt day againſt thy pupil, whereby his account may appear unſettled, and the balance not in his favour.

From the wicked no good proceedeth, nor can the bitters ſend forth ſweetneſs. Shall the raven be held in eſtimation with the dove? or will the wolf be accepted of as the lamb? ſurely none of thoſe things can come to paſs!—therefore, why is the known poſition of man's knowledge blindly look'd into? for unto men are the treaſures of the earth revealed; elſe, whence the progreſs of brethren in human knowledge

proportion'd in acquiſition unto the labour of the ſtudent in thoſe arts they would be proficients in? ſo that unto all are the capacities and means of knowledge given to obtain the precepts of wiſdom and the practice of virtue; to ſhun vice and to abſtain from folly; yet the inherent nature of frail man is guided by his appetites, and he is a ſlave unto his ſins, his errors, and his paſſions.

As the tree is known by its fruits, whether good or evil, ſo are the offſpring of the good and evil man diſtinguiſh'd; for unto the former, the favour ſhewn unto the parent is not forgotten in the child; but in the latter, the wrath kindled againſt the father continues to blaze in oppoſition to the ſon;

for

for of the father's iniquities which he hath committed, ſhall the ſon's viſitations be in recompence; ſo that juſtice ſhall be ſatisfy'd in ſuch generations.

Then it is no matter of ſurprize to find the evil ſeed performing evil deeds, for in the days of groſs imaginations and a bitterneſs of heart were the children of Cain begotten, nor did return with all his heart unto his maker until a latter period; hence it may be inferred, this generation were inheritors of their father's curſe, which to themſelves, by evil works, they greatly magnified, and had a manifold increaſe.

The children of Salem were now riſen at early dawn, 'ere the grey mantle of

the ruſſet morn had been put off, when Aurora and Tithonis were preparing their purple robes and bluſhing coifs to celebrate the roſy fragrance of the ſweet ſcented breathings of Nature's unexhauſted ſtores, in flow'ry meads and bloſſoming bowers of variegated hues, to prepare the ſacrifices of the annual commencement of Adam's covenant with the Great Supreme, as an atonement for the ſins of his people.

In commemorating this anniverſary feaſt, Adam always, with due reverence, aſſiſted. About the time of Sol's aſcenſion from his watery bed of nocturnal repoſe, within the oriental circle of eaſtern longitude's greateſt extent, wherein the luminary of day trims his lamp to give light and heat unto the world

world of living creatures, who only exiſt thro' ſuch daily refreſhments, and are cheer'd by ſuch ſalutary effects, did the father of men come forth from his cottage unto the vaſt plain of Salem's extended borders; and perceiving that his offspring were, with a becoming and zealous piety, attentive to make ready the altars with the ſacrifices according to their numbers and reſpective genealogies. None were more diligently employ'd than Seth, who now was grown a man of mature years, and unto whom was born a numerous offſpring. Thirza was alſo attendant on the preparation, and hail'd the preſence of her father. To thee, ſaid ſhe, I bow my knee, O my father! how fareſt thou, my parent, and how doth my mother retain her health?

Adam embrac'd his daughter and reply'd, my child, I would ſay well, but thy mother's ſtate forbids me to include her with myſelf, for ſhe has ſpent a night of uneaſineſs about thy elder brother and thy elder ſiſter, Cain and Mahala; but why ſhe is thus oppreſs'd, ſeems to me quite ſtrange. As ſhe is acquainted already with God's command as to their ſituation being a ſecret to us, and that we are forbid to pry into it, yet ſhe ſeems confident of being ſeen of them within this day!

Ah, my father, ſaid Thirza, my mind has been like to my mother's, ſo agitated in my ſleep, that my loving ſpouſe, the tender partner of my boſom, was in ſorrow for my ſtate of health, and would not have come hither

ther unleſs I was able to bear him company, for of ſuch fantaſtic flights were my ſenſes alſo perſuaded. Seth now drew near; and with reverence bow'd unto Adam to receive his father's bleſſing; when Adam received him in his arms, and with all the expreſſions of ſatisfaction, reſulting from piety and love, gave the ſon his benediction. My deareſt wife, ſaid Seth to Thirza, whither art thou going from my preſence? ſurely no ſudden illneſs hath attack'd thy lovely perſon! ſpeak, my belov'd, nor let me ſink under my ſuſpence; for my ſoul ſtarts back at the idea of any danger that can affect thee! —Not ſo, my deareſt huſband, cry'd Thirza, I'm not with illneſs (I thank the Supreme) afflicted, nor is evil inflicted on me, but I haſte to ſalute my

mother, and pay her my morning duty; and if thy commiſſion's given, I ſhall include thy reſpectful duty alſo. Yes, my belov'd, reply'd Seth; let my reverence be attendant with thine on our mother, and tell her, that by the prophetic viſitation that at times falls on me, that in my heart I have ſeen Cain and Mahala come forth from the land of Nod, where they and their offſpring have become a nation, and in future ages ſhall be call'd the land of Canaan, deriving its name from our brother; altho' at that period none of his poſterity ſhall inherit the earth, yet ſhall a people of innumerable count ſucceed them in that land, who ſhall ſpring from Cainan, or the ſecond Cain, who ſhall alſo bear his curſe; and his poſterity ſhall be called Canaanites, who

who ſhall feel rods of iron and ſhackles of braſs, and be in a fullneſs of time extirpated from off the face of the earth, and be driven into an heap of duſt, there to remain until the day of wrath, when mortality receives eternal life.

Seth ceas'd to ſpeak; and Eliel and Joſiah, the ſons of Cain before the curſe, (were of Thirza's houſehold, and acknowledg'd by her as the children of her boſom) were come up with their wives, the other two daughters of Cain, Jemuna and Halilah, the children found by Adam in the land of Zaara; thoſe adopted children of Thirza, with becoming reverence enquir'd the cauſe of her uneaſy hurry towards the cottage of their grand mother?—Thirza readily explain'd her uneaſineſs of mind,

and then with a fervent prayer invoked the Deity in behalf of her abſent relatives; the pious children all joined in her zeal and warmth of devotion; but ere ſhe had remov'd herſelf from the preſent poſture, her mother, Eve, came forth in ſeeming health and in an unruffled ſtate.

All hail our mother! cry'd the numerous offspring—be propitious O thou Divinity unto theſe our parents, and let their days be many, and their years crown'd with the calmneſs and the ſerenity of an even mind, but only known to tranquil hours! Thirza then, with her uſual tenderneſs and duty, embrac'd her mother; when Eve gave ſalutation unto her and all her children, and bleſs'd them before the throne of Heaven, and

invok'd

invok'd the care of the Moſt High to watch o'er their ways, to ſecure them from peril and danger both in body and ſpirit; and then with a benignity of aſpect ſat her down upon a bed of fragrant flow'rs that now had op'd to ſalute the morning ſun; and in the company of her daughters waited to ſee the performance of the holy rites, to keep in remembrance the bleſſings of the Moſt High.

Meanwhile Thirza was not wanting in ſpeaking the words of her own viſion, as alſo the prophecy of Seth concerning Cain, to which Eve was all attention.

The ceremonial of the rites divine were ſcarcely finiſh'd, when afar off on the

the point o'er which the ſun was in his path travelling towards the weſt, but was now within the ſouth-eaſt diviſion, nor within ſeveral degrees of his perpendicular height, therefore bore an eaſtern view by ſouth from the plain of ſacrifice, the weary'd ſon and daughter of Adam were ſeen marching ſlowly towards their parents and brethren.

The ſons and daughters of Cain and Mahala, by Adam's command, ſet forward with the numerous train of their offspring to meet with welcome the returning pair, who were happy to obey the immediate ſummons on ſuch an extraordinary occaſion.

Eliel, Joſiah, Jemuna and Halilah, ran with ſpeed to receive the bleſſings of

of their parents, which the parents, although weary'd with fatigue, readily granted, and embrac'd them with tears of joy, affection, love and tenderneſs, and then gave thanks unto the Lord.

Being advanc'd unto the plain, Adam and Eve haſtily attended the coming of their children, ſeeing they were ſlow of foot thro' the toil of many days, and with parental kindneſs bleſs'd them both; nor was there any thing wanting to make this interview affecting, for Cain was in all reſpects the prodigal returned; he was convinc'd, and under the moſt true repentance for his former deeds, and on his knees, with humility of heart, begg'd forgiveneſs not only of Adam, Eve, and Thirza, but from all his kindred; and then embrac'd

brac'd each with true affection, duty, love, and tenderneſs.

Mahala follow'd her huſband in embracing her relatives; and ending the ſalute retired with her parents, attended by her huſband, being thither accompany'd by Eliel, Joſiah, Jemuna and Halilah.

Refreſhments being had, the family ſeated at eaſe, Cain and Mahala gave an hiſtory of their tranſactions, and the occurrences and viciſſitudes that had taken place ſince their departure out of the land; and particularly dwelt upon the heart-breaking recollection of the diſobedience and undutifulneſs of their poſterity reſident in Nod, and the little hope they entertained of their reformation

tion from the evils of their ways, notwithſtanding their joint attention to inculcate precepts of filial duty and piety in their growing years, and early inſtruction towards edification.

As ſoon as Cain ceas'd to ſpeak, he felt a tremor all over his perſon, and a debility in ſtrength, inſomuch that he was incapable to riſe without aſſiſtance; but this ſudden illneſs was look'd upon as no other than that proceeding from fatigue, therefore he was convey'd to bed.

The priſoner who is conſcious that his crimes deſerve the puniſhments his moſt ſevere ſentence can inflict, and when under the order of execution as a malefactor, endeavours to perſuade his

his conſcience to be friends, and to invite thoſe comforts that lie beyond the grave, and are within the receptacles of atonement which muſt neceſſarily be ſought for on the demiſe of his body, which is the only bequeſt that mortal part, or external man can give to the immortal part, or internal man (the ſoul), and with reſignation awaits the hour appointed to call him to pay the debt of nature with that of his atonement for his guilt, ſo were the thoughts of Cain occupied; for he expected the viſitation of juſtice, and he was certain of his deſerts being only to be thoſe where evil was to be requited; and as he had ſhortened the days of his righteous brother, he was certain juſtice would not ſleep to let him enjoy a long day,

day, if his pardon was ſealed in the realms above.

The night paſs'd without any dangerous ſymptoms; but the enſuing day bore evident marks and certain ſigns of decaying nature; his reſpiration was with difficulty, his pulſe in unequal meaſure, his limbs contracted in their joints, his head and heart fill'd with heat and pain, and his whole frame diſordered exceedingly, and ſenſible of ſickneſs in the extreme.

Cain was attended by the hand and heart of his ever faithful and loving wife; ſhe felt each ſigh and groan of his within her boſom, yet ſhe could not alleviate them in either; her grief was beyond all deſcription.

Adam,

Adam, Eve, Thirza, Seth, Eliel, Joſiah, Jemuna, Halilah, and all their offspring were in tears for the ſudden ſickneſs of Cain, and on their faces proſtrate before Heaven intreated the Moſt High to reſtore their beloved, loſt, yet now return'd prodigal, to health and peace. But as they cry'd aloud before the Lord, Cain, with a ſtrength unknown to him before, aroſe from his bed, and then falling on his knees before the Great Creator of his ſoul, thus exclaim'd—

'I thank thee, O merciful God, that thou haſt vouchſaf'd unto me a time of humiliation and repentance of my ſins, whereby I have a lively hope in thy mercy to pardon my tranſgreſſions, and to receive me into thy preſence without

without ſtain or blemiſh to pollute or defile thy holy ſanctuary. Grant I beſeech thee, O Lord, that in this day of my diſſolution I may be able to ſhew a ſign unto all thoſe my kindred here preſent, that I am accepted of thee, and that the repentant ſinner may have hope in that hour he departs from his iniquities, and that he may expect a day of acceptance to commence from that conjuncture, and that he may begin to look up to the throne of thy mercy for grace to continue, and laſtly conclude the work of his ſalvation to the end that he may live and not die—to be thy child and heir, and not thy foe and outcaſt—this I beſeech thee to grant, if it be thy divine pleaſure, ſo that I may at my death leave an example to my poſterity which my ſingular

caſe

caſe of malefaction ſhall convince them there is no crime beyond thy grace and mercy to be pardoned.

Cain aroſe from his knees and laid him down again upon his bed; then calling for a turtle dove, commanded it to be made ready, and offered as a peace offering in the ſight of his relations, which was conſumed with glorious marks of acceptance before the Lord, to the unſpeakable joy of Mahala, his parents, children and brethren; after which he embraced them each with tenderneſs and affection; then taking his belov'd wife by the hand, he thus ſpoke:—My belov'd and tender wife, I am now going to eternal reſt, and ſhall preſently receive the welcome of miriads of the glorious hoſts

hoſts of angels, and exchange embrace with my dear brother Abel. Know, therefore, that grief for my deceaſe will be no ſervice to my clay, but only hurt thy compoſition; and as thy eyes have beheld my ſalvation thro' hope, faith, and love, let me be had in remembrance as thy friend gone before thee to the banquet, and reſt with content; and be it thy only care to follow me whither the Lord hath called me; for thro' my ſins are my days ſhortened, yet this act of juſtice of the Lord's is my eternal gain, and in all ſinners' caſes will this maxim of the Moſt High be always attended to. Our children in Nod leave to the direction of Heaven—Remain in Salem.—Our parents will adviſe thee—ſo farewell, until we meet in the world of happineſs.

On

On ſo ſaying, he drew up his knees in the bed, and expired without a groan.

Notwithſtanding Cain's admonition in his tenderneſs and love to his ſpouſe to refrain from immoderate grief as one having no hope, yet ſhe could not avoid the impulſes of nature, but wept in bitterneſs for her departed huſband; nor were the whole aſſembly without grief on the occaſion.

Eve particularly was next in ſorrow unto her daughter Mahala, as ſhe conſidered the works of her evil hour in bringing ſin and death into the world by her tranſgreſſions, and ſaw her firſt-born a prey to thoſe corruptions ſhe had inſtituted, therefore was ſhe grieved

the more, inaſmuch as ſhe had no abettor, but brought her huſband into the culpability of her tranſgreſſion, which was to fall on all her poſterity, and ſhould only be redeemed thro' her ſeed, which God had promiſed in Eden.

CONCLUSION.

THE body of Cain was the following day remov'd from the place of his deceaſe, and with a becoming ſolemnity interred beſide that of his brother Abel. Thus were the remains of the two firſt-born of men incorporated with the earth for the appeaſing of that new-appointed ſovereign of human life, that king of terrors,

Death; for as he had abſolute dominion, he gave Sin an invitation thro' the medium of the father of lies, the old ſerpent who beguiled the inhabitants of Paradiſe, conſequently their frail offſpring were liable to his attacks.

Mahala was reſtrained by the council of her parents to remain in Salem, and was bleſt in her children there; and to the end of her life enjoy'd the grace and loving kindneſs of the Moſt High.

The children of Nod were the perverſe generation the holy ſcriptures mention; for whoſe account the world was deſtroyed by a deluge, and only the ſeed of Seth preſerved in Noah.

From this example 'tis hop'd the acting

acting agents of ſin, and the corrupt in mind, will be convinc'd that this life is but a probationary ſtate; and agreeable to the race they run here, the ſame rewards and puniſhments will be given as their works in the fleſh deſerve; whether by repentance they inſure the former, or by negligence they receive the latter. As the time is precious, it behoves the tranſgreſſor to redeem it, and work while the day remains, for in the night no man can work; ſo that in the grave there is no repentance; for unto the uncertainty of time and repentance is the whole of an endleſs eternity of joy or ſorrow depending. O my brethren, let no deceits hinder your eternal happineſs, but be wiſe unto ſalvation!—Amen.

FINIS.

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